

O.T. 300 - Patriarchs  
Edward M. Curtis

Required Texts

WMB { D. Kidner, Genesis, Tyndale Old Testament Commentaries  
J. Davis, Paradise to Prison

Attendance

Class attendance and participation are important both for the individual and for the class as a whole. Regular class attendance is expected. Excessive unexcused absences may result in a grade penalty.

Responsibilities

I. The class may be subject to a weekly quiz over the material in the textbook and the Biblical text.

II. Three exams will be given. Students will be responsible for the Biblical text, the text book material and material from class lectures.

1. Each student will be required to submit a research paper of 10-15 pages in which he discusses a topic of particular relevance to the patriarchal period. The topic is to be chosen by the student and approved by the instructor. The student must clearly define the question under consideration, survey the opinions of Biblical scholars regarding the topic, interact with the proposed solutions and finally present arguments for the most probable solution to the problem being discussed. Papers are to be submitted in proper form with footnotes, bibliography, etc. Papers submitted after the final deadline will be penalized ten points per week that they are late. No exceptions to this policy will be made.

IV. Each student will be required to read the relevant material in the text books (Davis, pp. 155-304; Kidner, pp. 113-224); he must also read the text of Genesis 12-50 a minimum of three times. In addition to the specific reading assigned by the instructor, each student must use the periodical indexes (Index to Religious Periodical Literature; Christian Periodical Index) to select at least FIVE journal articles of interest. The student must read the articles and submit a brief summary and reaction to the article.

V. Each student must do a study of Gen. 32:22-32 using at least five different commentaries. The goal of the study will be to understand the meaning of the passage and to gain an awareness of the usefulness of the various commentaries. Each student must submit a report of approximately 5 pages in which he notes the basic interpretative problems associated with the verses; explains the meaning of the verses and gives the basis for his conclusions; compares the usefulness of the various commentaries.

1 1/2 p.  
report

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INTERNATIONALE ZEITSCHRIFTENSCHAU. FÜR  
BIBEL WISSENSCHAFT UND GRENZGEBIET  
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Altes Test.



NOTE: NO ASSIGNMENTS WILL BE ACCEPTED AFTER THE FINAL DAY OF CLASSES.

NOTE: ALL DUE DATES ARE THE STUDENT'S RESPONSIBILITY WITHOUT FURTHER NOTICE.

NOTE: FAILURE TO SUBMIT AN ASSIGNMENT WILL RESULT IN A GRADE OF ZERO FOR THAT ASSIGNMENT.

### Grade

The various assignments will contribute the following percentages to the final grade:

- |  |     |
|--|-----|
| a. The average of (the exams + the quiz average) | 60% |
| b. The research paper                            | 20% |
| c. The reading notes                             | 10% |
| d. The commentary study                          | 10% |

### Objectives

Upon completion of this course the student should have a good general knowledge of the history of the patriarchal period, the theological themes of the Genesis narrative and of the extra biblical material that contributes to the understanding of the material. Comprehension of this material will be measured by the two exams and the quizzes.

Exposure to the opinions and contributions of biblical scholarship will be gained from the required readings. This exposure will be reflected in the notes and in class discussions.

A more detailed study of a specific problem and the development of a proper methodology for doing biblical research will be reflected in the research paper.

### Schedule

- Sept. 8 - Oct 8 → Introduction; Genesis 12-23 ✓
- Oct. 8 \* (Exam #1; Required reading part 1)
- Oct. 13 - Nov. 17 → Genesis 24-36
- Oct. 22 (Commentary Report)
- Nov. 17 \* Exam #2
- Nov. 19 - Dec. 17 → Genesis 37-50
- Dec. 3 (Research paper)
- Dec. 17 \* Final exam; Required reading part 2

15 ADDITIONAL ARTICLES

### Required Reading

- K. Kitchen, The Bible in Its World, pp. 1-74.
- Eugene H. Merrill, "Fixed Dates in Patriarchal Chronology," Bibliotheca Sacra, 137 (1980), 241-51.
- D. J. Wiseman, "Abraham in History and Tradition," Bibliotheca Sacra, 137 (1977), 123-30; 228-37.
- Walter C. Kaiser, Jr., Toward an Old Testament Theology, pp. 71-99.
- M. J. Selman, "The Social Environment of the Patriarchs," Tyndale Bulletin, 27 (1976), 114-36.

36  
19  
22

11  
5



60

1. Identify: (10 pts.)

~~X~~ Eschol - BABYLONIAN GARTH GOD

~~X~~ Sirsha - NEW YORK SOCIETY OF RIGHT WINGERS

~~-~~ Beer-lahai-roi ~~was~~ F SURVIVORS / ISAAC'S WELL WEN OVER FROM ABIMELECH'S MEN

~~X~~ Amraphel GOD OF MY SUFFERING

~~-~~ Lot's father NATHAN (ABRAHAM'S BRO)

2. What did Hagar name her son; what does the name mean and why was it chosen? (5 pts.)

GOD HEARS - THE NAME REFLECTS THE INCIDENT IN THE DESERT WHEN SARAI KICKED HER OUT. IN THIS SITUATION GOD INTERVENED AND INSTRUCTED HER TO RETURN TO ABRAHAM & SARAI

3. Discuss the identity of Melchizedek. Include all the relevant Biblical data into your answer. (15 pts.)

MELCHIZEDEK WAS THE PRIEST-KING FROM SALEM. HEBREWS (THE N.T. BOOK) IDENTIFIES HIM AS A TYPE OF CHRIST. <sup>Heb</sup> PSALMS IDENTIFIES HIM AS HAVING NO GENEALOGY. THE PRIMARY NARRATIVE, HOWEVER, IDENTIFIES HIM AS A HISTORICAL KING FROM A HISTORICAL CITY. ALTHOUGH ABRAHAM'S TITLE REVEALS HIS "SUPERIORITY" HE IS NOT ADDRESSED AS ABRAHAM HAD PREVIOUSLY ADDRESSED HIS THREE VISITORS IN A <sup>later</sup> PREVIOUS CHAPTER. IT DOES NOT SEEM LIKELY THAT THIS ENCOUNTER IS A THEOPHANY; ALTHOUGH THE HOLY SPIRIT LATER USES THIS STORY TO GLORIFY JESUS.

note the other possibilities etc the ident. of Salem, evidence to support fact that this was a historical indiv., etc

4. Discuss the date of Abraham. Include the relevant Biblical and extra-Biblical data in your answer. (20 pts.) *more of this more details.*

THE DATING OF ABRAHAM FALLS UPON THE RELIABILITY OF  
 ① THE DATE OF SOLOMON'S REIGN ② THE 400/480 YEARS FROM  
 THE EXODUS TO THE TEMPLE'S CONSTRUCTION ③ <sup>430 yr.</sup> TIME IN EGYPT ④ CHRONOLOGY  
 OF JACOB'S TRAVELS. THE END RESULT IS AN APPROXIMATE DATE OF  
 2165 BC (ABE'S BIRTH). THESE DATES SEEM TO CORRESPOND TO  
 THE POLITICAL ATMOSPHERE (CITY-STATES) AND THE OCCUPATION OF  
 THE TRANSJORDAN & THE NEGEV.

5. Discuss the problem associated with Terah's chronology. Note the four proposed solutions suggested in class. Which solution do you prefer? Why? (20 pts.)

TERAH'S CHRONOLOGY IS A PROBLEM WHO ARE CONSIDERING HIS ~~DATE~~  
 AGE WHEN ARRIVING AT URBAN.

- ① THIS SPENT IN URBAN  
 ② ABRAM NOT DIRECT SON OF TERAH  
 ③ NOTHINKLY UR (NO CHILDREN DURING TERAH'S TIME.)  
 ④ ?

?



6. A major theme runs through the entire patriarchal narrative and ties together the various incidents. What is that theme? Note the major elements involved in the theme and show how the following statements or incidents are related to that major theme. (25 pts.)

two main elements  
land & heir

ONE OF THE MAJOR PRINCIPLES OF THE PATRIARCHAL NARRATIVE IS THAT PRIOR TO THIS ~~THE~~ THE THINGS THAT MANKIND HAS STRUGGLED FOR, PARTICULARLY "A NAME" HAS ELUDED HIM. BUT TO GOD'S ELECT ALL THESE THINGS SHALL BE GIVEN.

THE INIQUITY OF  
THE ANAPOSTLES

"the Canaanite was then in the land" GOD'S JUSTICE. GOD GAVE THE CANAANITES

OVER 400 YRS TO GET THEIR ACT TOGETHER. THE WITNESS OF MEN SUCH AS ABRAHAM, MELCHIZEDEK, JETHRO ALL POINT TO THE FACT THAT THE CANAANITES WERE NOT COMPLICITLY IGNORANT OF GOD'S WAY. THE JEWS ARE NOT BARBAROUS SAVAGES WHEN THEY ENTER THE PROMISED LAND UNDER ~~THEIR~~ MOSES BUT ARE ACTING IN ACCORDANCE WITH GOD'S WILL.

the trip to Egypt

you need to  
give more  
specific  
answers  
to the  
questions

BECAUSE OF ABRAHAM'S SHORT SIGHTED SOLUTION TO A LONGTERM AGREEMENT ABRAHAM BUT THE PROMISE IS JEOPARDED. HIS TRIP TO EGYPT SHOULD NOT BE CONDEMNED BUT HIS HANDLING OF SARAI'S BEAUTY COULD ONLY CAUSE TROUBLE.

Eliezer incident AGAIN WHEN ~~ABRAHAM~~ FACES W/ A DILEMMA ABRAHAM OFFERS A HUMAN SOLUTION. BEING IN KEEPING W/ THE CUSTOM OF HIS DAY ABRAHAM PROBES THE HEART OF GOD W/ AN OFFER. GOD REFUSES AN PROMISES THE SEED WILL HIS JOSEPH.

Hagar incident THIS PASSES AND AGAIN ANOTHER HUMAN SOLUTION IS EMPLOYED. THIS TIME, HOWEVER, GOD IS NOT CONSULTED & ISHMAEL IS THE RESULT. GOD'S PLAN IS MORE CLEARLY REVEALED BUT THE PRICE IS HIGH (FAMILY DISUNION).



"the iniquity of the Amorite is not yet complete" (SOS PAGE 3)

→ "CANAANITE THEN IN THE LAND"

UPON ENTERING THE "PROMISED LAND" ABRAHAM FOUND IT OCCUPIED. AT THIS POINT MOST OF US WOULD HAVE RETURNED TO UR. GOD WAS GOING TO GIVE ABRAHAM & HIS SEED THIS LAND BUT IT WOULDN'T BE BY HUMAN MEANS.

WHAT MAN STRUGS TO DO GOD DID FOR HIS ELECT.

7. Note three important principles about the life of faith that can be drawn from this section of Genesis. (5 pts.)

- ① THE OBEDIENCE OF FAITH - ABRAHAM'S FAITH WAS ONE OF ACTION NOT MENTAL ACCEP OR METAPHOR (I.E. "BELIEVES IT & IT WILL BE TRUE" - MODERN "FAITH" PHENOMENON). HE LEFT UR & HARRAN, HE WALKED THROUGHOUT CANAAN, HE "SACRIFICED" HIS SON, HE GAVE LOT THE GOOD LAND. HE DIDN'T SIT IN HIS TENT & PRETEND HE WAS GREAT. HE WAS GREAT BUT ONLY BECAUSE HIS GOD WAS GREAT.
- ② THE PROMISE OF GOD: THIS WORD/REVELATION OF GOD'S DESIRED RELATIONSHIP ENABLED ABRAHAM TO AVAIL HIMSELF OF GOD'S ABILITY TO GET IT DONE. GOD ~~HE~~ INITIATED THE RELATIONSHIP.

- ③ MAKING A NAME FOR ONESELF: THE SURROUNDING NATION SINCE THE TIME OF THE "SONS OF GOD" (A LA KAISER) DESIRED GREATNESS, A SORT OF IMMORTALITY. THIS IS SOMEWHAT OF A SUB-POINT BELOW THE OTHER TWO. BUT THE POINT IS, OVERALL, WHAT MAN COULDN'T DO, GOD ACCOMPLISHED



BOTS 300 - Patriarchs  
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Exam #2

NAME Joe Bustillo's

1. Identify: (10 points)

Bethuel - Rebecca's ~~mother~~ Father - Isaac's relative

Mandrake - a plant believed to have increased ones fertility; an aphrodesiac

Phicol - associate of Abimelech

- | Ben-ammi - Son of my people

Keturah - <sup>2nd wife</sup> concubine of Abraham

2. What is the meaning and significance of the name Edom in Genesis 25? (5 points)

Edom is closely related to the word for "red" in Heb. Some feel this nickname came from the fact that he was very "ruddy" at birth but the more likely explanation is that the name came from when he sold his birthright for some "red stuff," that is, Jacob's potage.



3. What is the meaning and significance of Gen. 31:49? (The place "was called Galeed and Mizpah for he said, 'May the Lord watch between you and me when we are absent one from the other'"). (10 points)

Commonly called the "thieves' vow" the vow of Mizpah is a pact that Jacob & Laban would consider one another payed up regarding any previous debts (in the orient - unpaid "debts" can mean years of revenge) & that God would watch between them, that any breach of this contract would invoke the judgement of God.

This could be considered a major step because in it Jacob has to trust God to judge & perform the task, & not his own hands.

4. Explain the details of Jacob's deal with Laban concerning the sheep and goats that would be Jacob's wages. What did Jacob do to increase his wages? What did this accomplish? (10 points)

Jacob's wage would be all the off-colored sheep & goats found in the herd that he had been taking care of for

Laban (the spotted, striped, etc.) Jacob in order to increase his wage practiced selective breeding (in conjunction w/ his

-2  
you need to  
at least  
mention  
how Jacob's  
methodology  
affected  
the outcome

attempt to influence the breeding - / visual aids), He would ~~the~~ breed the striped, the speckled, & spotted with the strong & separate them from the other sheep & goats.

This process increased their chance of having the herd produce these odd colored sheep & goats. But, however, the ultimate credit ~~the~~ goes to God's favor.



5. Discuss the role played by divine providence in acquiring a wife for Isaac. How does this differ from other incidents where God is at work such as the birth of Isaac or the story of Ruth? (10 points)

In the case of obtaining a wife for Isaac the role of providence is paramount. The three main manifestations of providence can be understood as

- ① Divine intervention: as in the miraculous birth of Isaac (or the destruction of Sodom & Gomorrah)
- ② Circumstantial Providence: God working thru the circumstances in conjunction w/ prayer & obedience: as in the case of Isaac getting a wife.
- ③ Covenant Living: just as a result of living a covenant life God's blessing & promises; his guidance (providence) is directed our way: as in the case of Ruth,

6. What significant role does the theme of laughter play in the patriarchal narrative? (15 points)

-10  
The theme of laughter or irony is very strong in the Patriarchal narrative. Rarely does the chips fall as they should. The role of Primal generator for ~~the~~ example is left in ~~the~~ shambles. The birth of Isaac - a sixty year old woman & a hundred year old man give birth to an heir. Jacob, the deceiver, is deceived by Laban.

The Irony or rather the hand of God is obvious in the lives of the patriarchs.



7. Discuss the responses of the four major characters in Genesis 27 to the birthright and blessing. Evaluate their responses insofar as is possible. (20 points)

In ch. 27 everyone was in the wrong.

- ① Isaac: he was insensitive to the announcement at Jacob & Esau's birth  
he was insensitive to the fact that Esau had sold his birthright  
he was insensitive to Esau's values.
- ② Rebecca: Had God's promise of Jacob's prominence & blessing  
- took the matter into her own hands
- ③ Jacob: had ~~not~~ heard the announcement of God given at their birth  
had birthright  
followed his mother's leading in deceiving his father.
- ④ Esau - despised birthright &  
did not acknowledge it when the blessing was promised  
The problem seems to start w/ Isaac, who far as he's going to  
let his stomach lead him instead of God's word. This causes Rebecca  
to intervene for her Jacob. Jacob, instead of standing on the promise  
of election to God, uses deception to acquire what God would have given  
him. Esau & his rashness would be left w/o the birthright & the blessing.

8. What is the significance of the incident at Peniel? What textual evidence can be cited in support of your conclusion regarding the significance? (20 points)

-4 The incident at Peniel stands as a turning point in Jacob's life. Jacob, who so far was ~~doing~~ things under his own strength, is finally broken. Jacob named Israel.

This incident marks Jacob's entry into the land in contrast to the vision given upon his leaving (@ Bethel). Part of the textual evd. is that the two visits of God (@ Bethel & Peniel). Another piece of evidence is the word play on such as "this camp" (the vision of the host of God) ~~over~~ relation to promise, etc?



~ 1966

Beginning w/ A. Alt's essay on the "God of the Fathers" ①  
(critics) set about to investigate the possibility of  
many scholars ~~have set about to see in the text of the~~

~~Patriarchal narrative~~ ② remnants of a pre-Yahwist religion.  
being found in the Patriarchal narrative. ②

More recently John Van Seters, from the Univ. of North

Carolina, ~~has~~ ~~addressed~~ ~~this~~ ~~attempted~~ to ~~analyze~~ analyze

the works of, primarily, Alt & F. M. Cross in this area. ③ ④

Using his work as a guide we will ~~try~~ attempt to present the

basic theory & hopefully some ~~new~~ viewpoints that will help  
the evangelical understand this area of study.

For the moment we will give Van Seters his <sup>underlying</sup> view

regarding the validity of the Documentary Hypothesis.

~~we~~ we will ~~address~~ <sup>the Documentary Hypothesis</sup> later in this paper. This is important



proof

the importance of this is <sup>which is</sup> ~~as seen~~ seen in his first print, that the data that <sup>possess</sup> ~~possess~~ we ~~have~~ <sup>have</sup> in Gen pertaining to the religion of patriarchs

cannot be assumed to ~~be~~ be either primary or dated early (pre-settlement period). He seems to base this observation on the fact that much of the religious language

of the patriarchal stories is common to the language of

2nd Isaiah & is not found in ~~the~~ pre-exilic literature.

archiving  
for the post  
2 Is.?

The foundation of this study is <sup>how one understands</sup> ~~the problem~~ <sup>what one understands</sup>

~~the~~ <sup>the</sup> 'ēl ~~epithets~~ <sup>epithets</sup> (~~the study related references to~~)

~~over~~ <sup>in the patriarchal narrative</sup> ~~we will look at~~ <sup>to mean</sup>

such epithets: 'ēl 'ēlōhā (41:10)

1) 'ēl 'ēlōhē yisrā'ēl (33:20)

2) kā'ēl (46:1)

3) 'ēl bāt'ēl (35:7; 31:13)

2



- 3) 'ēl 'ōlām (21:33)
- 4) 'ēl rō'ā (16:13)
- 5) 'ēl šadday (17:1; 28:3; 35:11; 43:14; 48:3; 49:25)
- 6) 'ēl 'elyōn (14:18ff)

It was Alt's point of view that these names represented "local  
 deities worshipped by the indigenous population & only became  
 amalgamated w/ the 'God of the Fathers' after the nomadic  
 Fathers began to settle in the land. <sup>however</sup> ⑥ Cross & ~~those~~ that  
<sup>↓ however</sup> Pollard felt that the epithets refer to the cosmic Canaanite  
 deity, El, Father of the gods & the god of the patriarchs. ⑦

Seemingly in support of the last part of this last opinion ~~that~~

Walter Eichrodt in his TOT writes:

" All the divine names preserved in Gen. include the  
~~co-~~ ~~final~~ component 'ēl, w/ the sole exception of the  
 pāhād yishūq, Gen 31:42 - a fact <sup>which is</sup> ~~that~~ hardly  
 to be explained as a product of tendentious emendation,



since ~~no~~ stress is laid on the opposition to the Canaanite Baal~~et~~, in addition, the personal names of the patriarchs, the very Foundation stone of the saga, indicate that their owners were El worshippers. Even Isaac, Jacob, & Joseph can be authentically cited as theophorous personal names w/ the component El, though this was dropped at a later period. "⑧

(Eichrodt would <sup>also</sup> hold ~~also~~ to an early date for the 'ēl epithets).

~~§~~ Von Soden responds by <sup>writing</sup> ~~saying~~ that "the term 'ēl by itself

is ambiguous because it can be~~be~~ the name of the god

El or it can be the generic appellation for deity equivalent to 'ēlōhīm. "⑨ AS w/ other such terms, 'ēl <sup>therefore</sup> is <sup>3</sup> defined by

its context. This means that ~~the~~ <sup>the</sup> majority of the times <sup>by exegesis</sup> that ~~it is used~~ <sup>no</sup> ~~times~~ This is generally assumed to

mean that ~~unless~~ otherwise noted in the context, 'ēl is to be understood simply as another word for God.



<sup>possible</sup> to this rule  
The <sup>exceptions</sup> are the <sup>six</sup> 'el epithets <sup>which</sup> ~~that~~ we are  
now going to address.

1) 'el zîlôhê yis'râ'el, as it appears in Gen 33:20, ~~has~~  
~~been~~ has been argued to be an example ~~of~~ where  
'el ~~must~~ be understood as a proper name:

"Jacob ~~was~~ arrived safe in the city of Shechem, which is in  
the land of Canaan - having come thence from Paddan-aram.  
He encamped w/ sight of the city; the plot of ground where  
he pitched his tent he then bought from the sons of Hamor, the  
father of Shechem, for a hundred kesitahs. He erected there  
an altar & called it El-elohe-Israel. (Gen 33:18-20) <sup>(16)</sup>

It is interesting to me that ~~neither~~ the Anchor Bible nor

the Authorized Version translate the phrase El-elohe-Israel.

In the case of the Authorized Version I find it ~~easy~~ <sup>easy</sup> to

overlook <sup>to</sup> miss the tension of this phrase. The tension is



obviously is <sup>whether</sup> ~~the~~ 'el refers to the Canaanite God El  
is just "god"?  
Van Seters presents three possible solutions.

a. The first possible solution was first proposed by

Cross<sup>(11)</sup>, which is that the word "Israel" refers to the

patriarch Israel. The emphasis thereby resting <sup>on</sup> ~~on~~ the

~~the~~ patriarch & the term <sup>'el</sup> is then left slightly ~~&~~ ambiguous.

~~used in this fashion in the phrase~~ Van Seters finds difficulty

w/ this reading because the more common <sup>usage</sup> ~~was~~ for the

epithet 'elôhî yis'râ'êl is "god <sup>+</sup> of the people Israel" & that

a "later Pentateuchal writer"<sup>(12)</sup> is responsible for making the

phrase mean "god of the patriarch Israel." An objection

to Van Seters' point is that at this point in the narrative



the earlier reading (that doesn't involve a "Canaanite deity" rendering) ~~it~~ would be to see Jacob refer to ~~him~~ himself rather than a nation that does ~~not~~ yet exist. (Again, if we are dealing w/ a later tradition leaving its impression on the narrative then Van Setters' point has some credibility).

b. The second possible solution is that this epithet is an effort on the part of the patriarchal writer to equate

Yahweh, the god of Israel, w/ El, the god of Shechem;

For what reason - it seems to escape both <sup>myself</sup> me & Van Setters

c. The third solution involves 2nd Israhel's usage of the term 'ēl.

"You are my witness," oracle of Yahweh, "that I am 'ēl"  
43:12;

"Turn to me & be saved, all the ends of the earth,



For I am 'ēl & there is no one else. " 45:22;

"Remember the former things from ancient times, for I am 'ēl & there is no ~~one~~ else, I am 'ēlōhīm & there is none like me. " 46:9 <sup>(3)</sup>

He then asserts that the writer must be saying more ~~that~~

than that Yhwh is deity but that "'ēl must have the special

sense of being the supreme deity & of being recognized as such

by other peoples. " <sup>(14)</sup> Therefore the phrase could read "God is

the god of Israel" & be seen as echoing the implications

of 2<sup>nd</sup> Isaiah. Frankly, I am far more at home w/

the first solution simply ~~because~~ because it seems to be

a more accurate reflection of the context & events that

surround the passage (i.e. ~~Yhwh's name being changed~~

to ~~Israel~~ etc.). Also, <sup>acknowledging</sup> ~~it should be pointed out that~~ <sup>isn't</sup> ~~strong~~



~~James Barr's work on <sup>the superiority of using a contextual</sup> hermeneutic over a comparative <sup>hermeneutic</sup> <sup>(15)</sup> / not to mention that~~

~~the word 'el is <sup>2nd</sup> Isaiah's usage of the word <sup>can</sup> ~~has~~ not~~  
~~has not been <sup>substantiated</sup> ~~proven~~ ~~to be~~~~

James Barr's work on the superiority of using a contextual  
hermeneutic over a comparative hermeneutic <sup>(15)</sup> / not to mention  
that the relationship between the patriarchal writer & his usage  
of the word 'el has not been substantiated <sup>to</sup> ~~by~~ 2nd Isaiah & his  
usage of the word). And the first solution more tenable  
I will stick to the first solution

2) 'el bet'el -

"Thus Jacob arrived in Luz -- that is, Bethel -- in the land  
of Canaan, together w/ all the people who were w/ him. There  
he built an altar and named it El-bethel, for it was there  
that God had revealed himself to him when he was  
fleeing from his brother." Gen 35: 6-7



Van Seton questions the accuracy of the Masoretic text

by pointing out that 'el is not found in the Greek, the

Syriac or the Vulgate. <sup>(16)</sup> This may or may not be true but

the real point is that the way the present text reads does

not necessarily point to a Canaanite deity, ~~syncretism~~

~~Hebrew text~~ It is explained later in the verse

that 'el refers to the God that revealed himself to Jacob

in the previous theophany (cf. 28: ~~10~~ 10ff) which is ~~now~~ ~~over~~

~~the Yehweh~~ specifically referred in the text of that theophany  
as Yehweh. b

A more difficult passage related to the theophany

in Bethel is found in 31:13

" 12-13





(God)

# He <sup>↓</sup>said "Note well that all the he-goats in the flock, as they mate, are streaked, speckled, and mottled - for I too have noted all the things that Laban has been doing to you, I the God (who appeared to you ~~this~~) Bethel, where you anointed a stone & made a vow to me. Up, then, ~~to~~ leave this land & return to the land of your birth." 31:12-13

The Hebrew text reads "I am the god (of) Bethel."

(hā'el bēt'ēl) where you anointed a pillar..." Van Seters's

reaction is, "Here again the text is probably defective." (17)

He then points out three things (A) because of the article the

epithet cannot be constructed as "god of Bethel" (B) by

context, Bethel is a place-name & not the name of this

deity, i.e. "the god, Bethel" (C) therefore he accepts <sup>van Seters</sup> ~~the view~~

of the longer Greek text: hā'el hannir'ēh 'ēleykē ~~that~~  
bē' bēt'ēl, primarily because it satisfies all the



grammatical problems.

(ignorant of Heb. language / usage of article  
- id w/ one of two - greek text id's effected  
term) w/ YHWH.

At this point I am somewhat at a loss due to my  
ignorance of proper Hebrew grammar, but just as a  
principle of language in general I am aware of the  
demonstrative / specifying nature of <sup>the article</sup> ~~most~~ articles. (18)

~~And~~ therefore, the use of the article in the above cited verse  
can be understood as (to Jacob <sup>his</sup> ~~the~~ readership)  
<sup>being</sup> used to point out, that ~~the~~ <sup>the author is</sup> ~~was~~ <sup>not</sup> referring to ~~et~~

just "a god" or "any god" of Bethel but to "the (one)

god" that Jacob knew (because <sup>7</sup> ~~was~~ aware of) while at

Bethel. The greek additions would, therefore, <sup>attempt at</sup> ~~essentially~~ be under-  
stood as the later greek compiler <sup>attempt at</sup> explaining what we just



explained using the article & the verses' context.

The next two epithets Van Seters deals w/ in short order. They are: ~~El~~ 'ēl 'ōlām (Gen. 21:33) & 'ēl rō'î (Gen. 16:13-14).

③ ~~the~~ 'ēl 'ōlām: "As for Abraham, he planted a tamarisk @ Beer-sheva, & there he invoked the name of Yhwh, the Eternal God. (Gen. 21:33)

④ ~~the~~ 'ēl-rō'î "And Yhwh who had spoken to her she called by the name 'You are El-rō'î', by which she meant, 'Did I not go on seeing here after he had seen me.' (Gen. 16:33)

Regarding 'ēl 'ōlām Cross writes " 'ōlām is very ancient & West Semitic & may be especially appropriate

for the ~~god~~ god, El. ② That this ~~El~~ epithet appears in such close proximity <sup>to</sup> the <sup>name</sup> word Yhwh should



on the part of  
~~important~~ some contain ~~by~~ some ~~of the~~ ~~scholar~~ when

attributing  $^2$ el  $\phi_{\text{lin}}$  to the constant el. Van Seters

conclusion is "It has to remain the religion of Yahuwah"

acquired this & other epithets is a matter of speculation about

which the text of Genesis can tell us nothing. (21)

Regarding 'el ro' Van Seters throws it out as a

true epithet because it cannot stand as a ~~verb~~

pre-existing concrete diety apart from the narrative.<sup>22</sup>

The word only is used to make a connection between

the story & the place-name, Laharol.

The last two ~~epithets~~ <sup>that he addresses</sup> epithets are a bit more difficult

(and using draft w/ at the end of his article).



⑤ 'el šadday -

The God of your fathers who aids you,  
Šadday who grants you his blessings -  
Blessings of heaven above  
Of the deep that couches below,  
Blessings of breast & womb." Gen 49:25

It is here in Van Seter's analysis of ~~the~~ <sup>the</sup> data  
that his basic ~~methodology~~ methodology <sup>is</sup> ~~not~~ <sup>fully</sup> ~~truly~~ <sup>truly</sup> comes  
~~out~~ out.

A synopsis of his position (in regards to this  
example) is that the poem is a whole <sup>(~~whole~~)</sup> <sup>(a)</sup> reflects ~~(~~is~~)~~ a  
period after the settlement & rise of the monarchy (at  
the earliest) <sup>↑</sup> (b) that the original is not related to the

Patriarchal narrative at all, but is a series of emblematic

typifications <sup>verses</sup> ~~used~~ 25-26 are  
<sup>↑</sup> (used to make the poem fit better into the

sense of a patriarchal blessing; usually Dt. 33 as a standard)



He then gives some grammatical & comparative evidence to substantiate his claim.

One of the problems ~~that I have~~ w/ Van Seter's methodology is the philosophy ~~that~~ <sup>by</sup> ~~it~~ <sup>is</sup> eliminating the problem text or by placing it out of the scope of the particular study being conducted ~~that~~ <sup>then</sup> all is well; When in actuality this procedure may simply make it plain that what ~~is~~ <sup>is</sup> dealing w/ is ~~a~~ <sup>the</sup> symptom of a larger problem. In this particular case ~~the~~ <sup>the</sup> more essential problem may be ~~investigating~~ <sup>whether</sup> ~~the~~ <sup>the</sup> cultural heritage ~~of~~ <sup>of</sup> a given word or epithet (e.g. El Sadday, etc.) ~~is~~ <sup>is</sup> substantiates the dependency of Israel's religion (Yahwism) ~~of~~ <sup>of</sup> ~~the~~ <sup>the</sup> on an older Canaanite religion. <sup>(23)</sup> ~~may be the~~ <sup>work</sup>

Van Seter's basic philosophy coupled w/ his use of this



documentary hypothesis (which has come under increased attack in recent years)<sup>24</sup>, should lead me to realize that his analysis ~~will~~ may end up less than conclusive.

~~I will address this~~

(c) 'El 'Elyōn

And Melchizedek king of Salem brought out bread & wine; he was priest of El-Elyōn. He blessed him, saying  
'Blessed be Abram by El-Elyōn,  
Creator of heaven & earth.  
And praise be El-Elyōn,  
who has delivered your foes to you.'  
And Abram gave him a tenth of everything.

Then the king of Salem said to Abram, 'Give me the persons, if you may keep the property.' But Abram replied to the king of Salem, 'I have sworn to Yhweh, God most High, Creator of Heaven & earth, that not so much as a thread or a sandal strap would I take of anything that belongs to you, lest you say, "I made Abram rich."'

Gen. 14: 18-23



Two factors come into play (Van Seter's mentions the first) when considering <sup>ing</sup> this passage. The first is the date of the text. Van Seter's notes:

...if one accepts the opinion of many literary critics that the text is one of the latest additions to the Pentateuch then it is remarkable how such language is quite appropriate to a late period. It has long been observed that the title used of Melchizedek, as a priest of 'el 'elyon is not found elsewhere in the OT, but corresponds to the title used of the high <sup>10</sup> ~~26~~ priesthood during the time of the Hasmoneans.

Van Seter favors a later, Priestly, date for the material.

The second factor is the relationship between Melchizedek's

<sup>in</sup> use of "El-Elyon" & Abraham's usage of "Yhweh, God

most high." Generally it is assumed that Melchizedek calls

upon the name of his (concrete) god, as was the custom,

† Abraham later in the narrative identifies his Yhweh w/ this



27 ~~27~~ ~~27~~ evangelicals however,  
deity. most <sup>1</sup> could argue <sup>1</sup> that Abraham (as the

patriarchal writer) is simply using melchizedek's

language to identify his own god. At this point <sup>the tension</sup> the

text seems to call for the recognition of two <sup>or</sup> gods.

~~13~~ The first is ~~matched~~ melchizedek's El-Elyon & the second

is Abraham's "Yehweh, God most high". The tension refuses

to be lessened by the ~~subject~~ subjugation of El-Elyon to

Yehweh (& thereby ignoring extra-Biblical evidence) or

Yehweh to El-Elyon (~~thus~~ disregarding the context of the verse,

& also the plain meaning of much of the O.T.). A middle

way is sought, which the scriptures provide. <sup>E. A. Spenser</sup> ~~Derek Kidner~~

writes:



God ~~most~~ High ('ēl 'ēlyôn), whatever the title meant to Melchizedek's predecessors & successors, meant to him the true God, self-revealed in nature, as his <sup>next</sup> words show. In any case Abraham's title & his conjunction with the name Yehovah of Melchizedek's

As a covenantal priest, Melchizedek would invoke his deity at deities by name & .... Abraham, on the other hand, would just as naturally turn to Yehovah, especially in an ~~the~~ oath. ~~28~~ 28

then ends his survey of  
the Seter ~~1~~ ~~2~~ ~~3~~ ~~4~~ ~~5~~ ~~6~~ ~~7~~ ~~8~~ ~~9~~ ~~10~~ ~~11~~ ~~12~~ ~~13~~ ~~14~~ ~~15~~ ~~16~~ ~~17~~ ~~18~~ ~~19~~ ~~20~~ ~~21~~ ~~22~~ ~~23~~ ~~24~~ ~~25~~ ~~26~~ ~~27~~ ~~28~~ ~~29~~ ~~30~~ ~~31~~ ~~32~~ ~~33~~ ~~34~~ ~~35~~ ~~36~~ ~~37~~ ~~38~~ ~~39~~ ~~40~~ ~~41~~ ~~42~~ ~~43~~ ~~44~~ ~~45~~ ~~46~~ ~~47~~ ~~48~~ ~~49~~ ~~50~~ ~~51~~ ~~52~~ ~~53~~ ~~54~~ ~~55~~ ~~56~~ ~~57~~ ~~58~~ ~~59~~ ~~60~~ ~~61~~ ~~62~~ ~~63~~ ~~64~~ ~~65~~ ~~66~~ ~~67~~ ~~68~~ ~~69~~ ~~70~~ ~~71~~ ~~72~~ ~~73~~ ~~74~~ ~~75~~ ~~76~~ ~~77~~ ~~78~~ ~~79~~ ~~80~~ ~~81~~ ~~82~~ ~~83~~ ~~84~~ ~~85~~ ~~86~~ ~~87~~ ~~88~~ ~~89~~ ~~90~~ ~~91~~ ~~92~~ ~~93~~ ~~94~~ ~~95~~ ~~96~~ ~~97~~ ~~98~~ ~~99~~ ~~100~~ ~~101~~ ~~102~~ ~~103~~ ~~104~~ ~~105~~ ~~106~~ ~~107~~ ~~108~~ ~~109~~ ~~110~~ ~~111~~ ~~112~~ ~~113~~ ~~114~~ ~~115~~ ~~116~~ ~~117~~ ~~118~~ ~~119~~ ~~120~~ ~~121~~ ~~122~~ ~~123~~ ~~124~~ ~~125~~ ~~126~~ ~~127~~ ~~128~~ ~~129~~ ~~130~~ ~~131~~ ~~132~~ ~~133~~ ~~134~~ ~~135~~ ~~136~~ ~~137~~ 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represent an increasing effort to identify which of  
the one universal deity reflected in the use of the  
term 'el.' ~~29~~ 29

Along the basic tenets of Van Seters' anchoring I

would have to agree.

I would like to close w/ one observation. (18)

A lot has been written about what one can & cannot assume from  
The burden of proof rests w/ Alt & others to prove that  
that there is a

relationship between the patriarchal narrative & the use of  
the 'el epithets & the Canaanite religions. <sup>There is not enough</sup> ~~It cannot be~~

evidence to  
assume that because some of these references appear in the  
patriarchal narrative that the religion of Israel must  
have evolved from or assimilated a Canaanite 'el  
religion.

(29) Because of mounting evidence against it & other ~~evidence~~



- ① History -
- ② Limits -
- ③ objections -
- ④ conclusions -

## APPENDIX B: The Documentary Hypothesis

The core of much today's scholarship in the study of the Pentateuch is the Documentary Hypothesis.

'The all important point ... is that the Pentateuch was in reality a composite work, the product of many hands & periods. This is the fundamental fact behind all recent progress in Biblical study, as it has opened the way to a solution ~~of~~ many difficulties that ~~would have otherwise~~ otherwise remain unresolved.

E.A. Speiser Genesis p. ~~xxx~~

These Speiser <sup>remarks</sup> ~~are~~ <sup>are</sup> the



Adv. St: Patriarch  
Ed Curtis, prof.  
Curtis

The Religion of the Patriarchs:  
a survey of the <sup>2</sup>el epitteta land - Ben 12-50

December 16, 1981



van Schober's ANALYSIS OF ALT'S / cross' investigation  
into the religion of the Patriarchal  
I. 'el no mother Patriarchal Darty

- Date

- 'el epithets & 2nd Israh (eg.)

- the epithets ① 'el 'elohē yir'ra'el

② hā'el

③ 'el bāt'el

④ 'el 'olām

⑤ 'el rō'i

⑥ 'el 'adday

⑦ 'el 'elyōn

- graves / pillars / altars

- Summary: record "late"  
tradition passages → "P"

Documentary Hypothesis

- history

- criterion

- questions

- Date

→ religion of Israel / Patriarchal

Practical / Absolute  
monothelism

History

literary analysis.



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- ② Gen 12-50
- ③ F. M. Cross, Canaanite Myth & Hebrew Epic (Cambridge, Mass, 1973) 1-75

④ John Van Seters, "The Religion of the Patriarchs in ~~Genesis~~ Genesis." Biblica 61 (1980) pp. 220-233

5. Van Seters, <sup>ibid</sup>, p. 221

6. ~~Van Seters~~, p. 221-2

7. <sup>ibid</sup>, p. 222

8. Eichrodt, 180 ← Whole title

9. Van Seters, 222

10. ~~Spencer~~. Gen. It should be <sup>printed at</sup> ~~noted~~ that unless otherwise ~~note~~ noted I will be using the Anchor Bible.

11. ~~Cross~~, p. 49

12. Van Seters p. 222

13. Van Seters' translation.

14. Van Seters, p. 223

15. <sup>personal</sup> ~~class~~ ~~notes~~ - Ad St - Matthew. Dr. Robert Horvath, professor  
Baylor Univ 12/10/81

16. ~~Van Seters~~ p. 224

17. <sup>ibid</sup>

18. Dana & Mantey. A Manual Grammar of the Greek N.T.  
The Macmillan Co: Toronto, Ontario, 1927) p. 137



19. RSV reads: "Have I really seen God & remained alive  
after seeing him?"

20. Cross, p. 17ff

21. Van Seters, p. 225

22. *ibid.*

23. See Appendix A, ~~ANB~~.

24. "By One Hand?" Time 118 (12/17/81) p. 97 & Derek  
Kidner Tyndale O.T. Commentaries: Genesis (Downers Grove,  
Illinois: Inter-Varsity Press, 1967) p. 16ff.

<sup>25</sup>  
25. ~~I will address these objections in more depth at the conclusion~~  
of this paper. See appendix B for notes on Documentary Hypothesis

26. ~~25~~ Van Seters pp 228-229

27. ~~26~~ Eichrodt, p. 181

28. ~~27~~ Spenser p. 104

29. ~~28~~ Van Seters. pp 230.

30. ~~see~~ ~~Derek~~ pp 16ff



## THE RELIGION OF THE ANCESTORS

A religion of the land of Palestine & Yahwism of  
houses

concern w/ 'el epithets & the closely related  
references to sacred trees, sacred stones & stars

Date → neither late nor early - but "the religion of  
these stories must be ~~shown to~~ "fit" the religion  
of this late period - not out of place in the exile period.

some say "el" epithets early (exile post ex "archaizing")  
→ special case / [Qua] → relation of eg. 2 kinds w/ 'el of Can.  
traditions? & gen. term for God [221]

All isolates 'el from any larger literary work in  
which they occur - Sig.

'el epithets

- 'el elyôn - H, 18ff: Melchizedek story most high<sup>st</sup>
- 'el rôl - 16, 13: Hagar's exclamation - seeing
- 'el ôlam 21:33: Abraham plants a grove - everlasting
- 'el 'êlôhê yisrâ'el 33:20: Jacob's Shalem (unknown in KJV)
- 'el bêt 'el (35:17; 31:13) - el betel - Jacob's altar / returning to the  
land - God's theophany to Jacob - KJV - in the God of Bethel



El Šadday 17:1; 28:3; 35:11; 43:14; 48:3; 49:25)  
promise/blessing prayers

① "Alt has suggested that these names referred to local ~~human~~ <sup>mythical</sup> worshipped by the indigenous pop. & only became amalgamated w/ the God of Patriarchal after the nomadic patriarchs began to settle in the land.

→ cross el = <sup>cosmic</sup> ~~ancient~~ deity - father of the gods - patri's god too - as reflect in Ugaritic texts. consensus primitive phase of Israelite religion.

El ambiguous ... "in a few rare cases it may refer to the name of a deity El as distinct from, or not clear identified w/ Yahweh." p. 222

① El 'ēlōhē yisrā'ēl (33:20) cross. "El, god of Israel" =  
high god El & the god of the father → ēlōhē yisrā'ēl  
god of the patriarchal community throughout OT. yet this combination of episodes belongs to the later Pentateuchal writer / Ques → ēlōhē yisrā'ēl could it be a later addition to the epithet El?  
p. 222 El is god of Israel assoc. w/ YHWH Zedney

El as other Patriarchal Deity



- ② → older approach  $\text{el (mechem)} = \text{Yahweh (god of Israel)}$   
∴ trad. didn't come from Patri. age but after  
settlement (canaan influence) ∴  $\text{El, the god of Israel}$   
parallel pos 1/2 setting up others (pillars) Ex 17:5 Moses  
YHWH Nissi & Jdg 6:24 Gideon YHWH ~~Yahweh~~ Jālôm rather  
than 18 others w/ deity make promise into sentences eg  
"Yahweh is my banner" & "Yahweh is peace" ∴ →  
"El is the god of Israel"

③ 2nd ISRAELI assertion:

You are my witnesses, oracle of YHWH, "that I am  
El". 43:12

Turn to me & be saved, all the ends of the earth, for I  
am El & there is no one else." 45:22

Remember the former things from ancient times,

For I am El & there is no one else. I am  
Elōhīm & there is none like me." 46:9

more than just saying YHWH = deity. "El must have  
the special sense of being the supreme deity & of being  
recognized as such by other peoples" 2nd Is not 1/2  
characteristic El → ∴ must have been some concern of (theo) (apolo)

Exilic period → ~~Gen.~~ Gen. → "God is the god of Israel"

[Question] why should el of 2nd is some El deity & not  
El generally?

El as Patri Deity



Has Patri deity

②

Gen 46:3 "I am God the god of your father"  
'anôkî nâ'êl 'elôhê 'ābîkā) → I in El would  
eliminate the article - previous theophany to Jacob

(31:13) God also used the self design. nâ'êl  
→ (cross: Canaanite myth, 12, n. 38; 46, n. 13 -  
article developed after Iron age ∴ ① text is older  
[not article] ② article proves text is ~~is~~ a later  
date)

other theoph. uses "god of your fathers" always =  
YHWH / same nâ'êl used. ex. Is 42:5 (2nd Is)  
Thus says the God (nâ'êl) Yahweh, the one that created  
the heavens...

p.224 "This seems to confirm the sense of 'êl w/ or w/o the  
article as having the sense of the supreme being  
& identified w/ YHWH both in 2nd Is. & in the  
Yahwist" (i.e. "the one major pre-priestly editorial  
the tetrateuch").

[Ques] → is Alt/Cross trying to say that El was a Patri  
god that was later supplanted by YHWH?

'êl bêt 'êl - Gen 35:7 re: Jacob: "He built an altar  
there & called the place 'God of Bethel' for there  
God appeared to him when he fled from his brother  
(question not / according to BHS 'el missing fr Greek,  
Syriac & Vulgate)

morning right asking



the earlier Theoph (Gen 28:19 / 35:15) was only Bethel  
→ only other occurrence Gen 31:13 'ēl bēṭ'ēl  
to keep "I am the god (of) Bethel (hā'ēl bēṭ'ēl)  
where you mounted a pillar..." text? ① article vs  
constructing or construct phrase "god of Bethel" ∴  
"the god, Bethel" But context, relative clause dependant  
upon it works it as place name → The Greek  
hā'ēl hannir'ēh ēleykā bebēṭ'ēl → "The  
God ~~the~~ who appeared to you in Bethel" Bye bye  
ēl Bēṭ'ēl (no ref. to God - Bethel in gen<sup>al</sup>)

'ēl 'ōlām "the eternal god" (Yahwist text Gen 21:33) -  
epithet of YHWH - Cross says 'ōlām = very ancient  
in west Semitic & may be especially appropriate  
for the god El. (Cross, Canaanite Myth, 17ff). But  
by the time of the Ugaritic text term not exclusive  
to El but to any or well (šms) closest  
parallel in OT 2<sup>nd</sup> Is. (40:28) 'elōhē 'ōlām yāhweh  
"the eternal god is Yahweh" (cf. God as melk 'ōlām  
Ex 15:18; Ps 10:16; 29:10; 93:2; 102:13; 145:13; 146:10; Jer 10:10; Lam  
5:19) "Just how & when the religion of Yahweh acquired  
this & other epithets is a matter of speculation about which  
the text of Gen. can tell us nothing."



'ēl rōi<sup>ā</sup> - not true epithet "it can stand as a traditional designation & a deity independent of its narrative context." to make connection with story of place name Lahairoi (Gen. 16:13-14) doesn't mean YHWH is w/ pre existing deity of a Canaanite cult. / "SPECIAL ATTRIBUTE" Ex 34:5ff  
[Quest] → why only here?

'ēl šadday / Priestly source ∴ late date but occurs in Jacob's blessing Gen 49:25 so is it early or late -

→ poem as a whole reflects ① period after settlement & rise of monarchy earliest ② original not related to Patri narrative - emblematic ~~and~~ "typifications" - not ~~at~~ red blessing at all

but as taken in ch 48 as a whole a Priestly Blessing ~~poem~~ & Joseph's two sons & the statement of P . 49:28 Following the poem is the whole poem turned into a blessing comparable to Moses' Blessing Dt. 33

vs 25-26 don't correspond in form to other typifications ∴ added later / of Dt 33:13-16 w/ changes. added to make poem of Gen. more like a blessing as we have it in Dt 33 & thereby a better fit in the context of blessing. "

vs. 25<sup>n</sup> By the god of your father ('ēl 'ābikā)  
& may he help you, & by God Almighty ('ēl šadday)  
& may he bless you."  
'ēl 'ābikā ~~unusual~~ unusual - common 'ēlōhē 'ābikā  
because of meter /



<sup>correspondence to P</sup>  
<sup>notion of God of the</sup>  
<sup>father = 'el šadday (Ex 6:3) → see Dt 33:13</sup>  
<sup>u/o "Yahweh" - typical P -</sup>  
'ēl 'ābikā w/ 'ēl šadday  
∴ u/o vs 25, 26 ~~is~~ 'ēl šadday is gen earlier  
than P source.

'ēl 'ēlyōn "God most high" - Gen 14:18-20:22 -  
Idea: 'El 'Elyon pre-Israelite deity & adopted  
into the Israelite cult at the time of David's conquest  
of the city ∴ Date of Gen 14 ?

occurs only in Ps 78:35 (in OT) stands alone in  
as 17 'ēlyōn (common in liturgical tradition) might  
be paralleled w/ 'el or independent (as 'ēl šadday).

late date - most semantic evd. not found from  
2nd millennium B.C. (1st mill definite inscription -  
'ēlyōn deity distinct from 'El - no bearing on an  
early date - if it is early).

Akkadian literary remains - common → applied  
to cosmic pantheon, the Igigi as ilāni elūti "The  
highest gods" as well as to gods individually - no reason  
to believe that the epithet was derived from the name  
of a god.

more likely part of the hypostasis of a  
divine epithet -  
'ēlyōn w/o 'el ≠ the existence of a distinct deity w/ this name  
- as w/ 'el šadday = another "name" for YHWH



ʿēl ʿelyōn date? - late - language appropriate  
for late date - title used for Melchizedek as priest  
'ēl ʿelyōn not found elsewhere but title used as high  
priesthood during Hasmoneans -

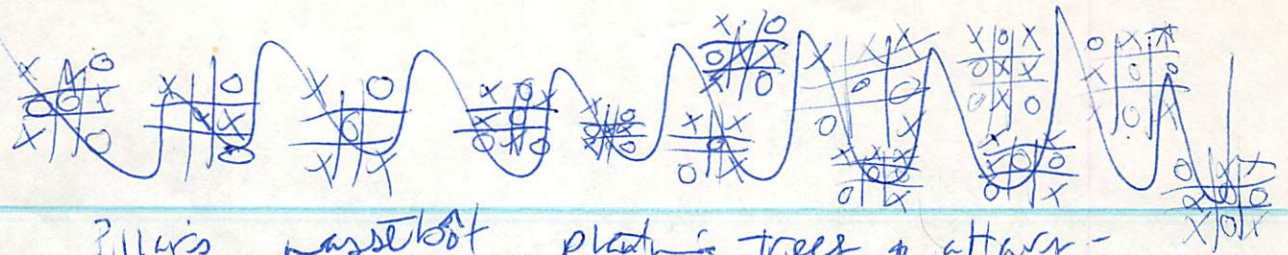
God most high (ʿilāhē) ʿilāyān or ʿelyōn in  
romans Daniel -

→ Gen 1:19-22 ʿēl ʿelyōn is qôêl šāmayim  
wā'āres, "creator of heaven & earth", connection  
w/ 'l qā'rs, an epithet that was in use among the  
West Semites since 2<sup>nd</sup> mill BC. Yet nowhere outside  
of the OT is it attested in this longer form ∴ if author  
is using a well known epithet he is modifying it in a  
very significant way to express the Israelite belief  
of YHWH as creator of heaven & earth. Compound  
epithet ʿēl ʿelyōn qôêl šāmayim wā'āres = prob. to  
early date / ok to late date.

Summary:

- ① ʿēl epithets in Gen may be explained on basis of  
near Israelite liturgical trad.
- ② by the time of the 1<sup>st</sup> millennium B.C. so many  
epithets were used in common by the major deities  
that one can scarcely argue for a specific history  
of amalgamation or syncretism between 2 deities on the  
basis of only 2 or 3 ~~epithets~~ epithets.
- ③ wide use of ʿēl - had become a general term for  
deity for a rather wide range of Semitic languages  
- supreme deity - not remainder of earlier  
age "but represent an increasing effort to identify  
YHWH w/ the one universal deity reflected in the use of  
the term ʿēl."





Pillar's wassetböt, planting trees & altars -

- ① Deuteronomic reform and it was popular pretty  
right up to monarchy.
- ② trees in Patri land & altars - Pillars yes  
but not foreign worship -
- ③ not just patri probs - up to monarchy →

- the explanation to these references in Gen is  
reflected in the story of Jos 22 -



ch. 39

Patriarchal

Joseph's reason for not doing is other  
was excuse for yielding

Signif. vs. 9 recog. on vs. God (word issue)

Potiphar - officer of Pharaoh's court } highlights temptation  
↳ Heb = official or eunuch

he wouldn't take "no" for ~~an~~ answer.

he took care not to be w/ her  
↳ what we do is flee from temptation & leave a  
forwarding address - ego satisfaction

took her chance - rejected / good move to indicate both

Joseph & ppl

Potiphar ⇒ has anger burned (against Joseph?)

like Abr. looking at Ishmael -

life sentence no typical sentence (adultery = death).

in jail

ch. 40

Joseph Protection not from Pharaoh  
trouble but in trouble

Dreams → Omen / vehicle for revelation

→ in prison for more than 2 yrs.  
all the delays work out great

Dream work + work toward resolution



ch 38

~~Summary~~ Judah & Tamar

Literary criticism

(interpretation of event  
fact of event) } Biblical story

Literary devices used to interpret story.  
↳ Alters eg. of 37.

- levirate marriage -

